

Give unto the Lord the glory
due unto his name.

(Psalms 29:2)

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The Test of Experience

H. ORTON WILEY'S observation that tradition in the Christian Church was actually "experience gone to seed" has a certain historic validity to it. We do know that there have been periods in church history when tradition actually superseded and replaced the Word of God itself. Surely then the wisdom of man ran ahead of (or lagged behind) the Spirit of God, for He is called the Spirit of Truth.

John Wesley, especially after his Aldersgate transformation, saw readily the peril that besets even pious men when they become "wiser than the Word." Surely God is not the author of confusion. Even the Psalmist discerned this in his prayer, "In thee, O Lord, do I put my trust: let me never be put to confusion" (71:1).

In the work of the church, and especially in the areas of administration, all our methods must be open to improvement and change. It is never wrong to ask, "Is there a better way?" But change does not always imply improvement; we may just be "tinkering with the machinery." R. T. Williams' warning in another generation is still sound: "Don't interfere with success." Something that has worked (time-tested) and that is in basic harmony with the gospel that we preach should not be juggled

or dropped just for the sake of change or innovation.

In approximately six weeks from now (April 11 to be exact) our church will bring to the altar of God another great offering for the General Budget—which budget is the lifeline of the world-encircling task of our entire denomination. This budget is heavily weighted for missions; for during the current year, 1971, approximately 79 percent of it is assigned to the Departments of World Missions and Home Missions. Even the Home Missions Department supports in a regular way the thrust of Overseas Home Missions as well as our domestic program.

Surely this is the time for all of us (no exceptions) to lift together and by God's help reach the new high-water mark of two and three-quarter million dollars (\$2,750,000) in one grand offering. This goal is recommended by your Board of General Superintendents and it is in line with our church's total resources and needs. *We dare not do less than our best*, for we cannot offer to God that which costs us little or nothing (II Samuel 24:24).

The moon sets the date for Easter, but it does not control the giving for our people when we give in His name and through the power of His resurrection. ■

□ **By Millard Reed**
Overland Park, Kans.

FORM & FERVOR IN THE CHURCH



Photo by Richard Parker

IS your church a liturgical church?" I had been asked the question before. Each time my mind had made a quick mental survey of our free worship style.

I thought of times when the saints raise their "hallelujahs," when the order of service is altered by a spontaneous testimony or a seeker with a burdened heart running to the altar before the "proper time."

Prayer time is often longer and noisier than some would wish. Earnest travail at the altar is well beyond ritual. Our services are often remembered for jubilation rather than decorum.

I admit that we are not good at rehearsing traditional ritual. While we respect the ancient forms, they are not familiar to us. Our "ah-mens" come out "aye-men."

We find it more natural to put our full weight on the confident expectation that the Holy Spirit will express himself now—in this service—in His own way—through His own people. As He does, we are edified. If He does not, we have little faith in what tradition will do.

So, when confronted by this question before, I had always said, "No, my church is not a liturgical church."

But this time that answer seemed too simple. I knew that the literal meaning of liturgy is "the people's work," and that the broad definition is "public worship of the church expressed in form." The Early Church had a rather simple "form" of

worship, with the reading and preaching of the Word, and the sharing of the Communion. It was necessarily informal, for the worshippers met in homes, or in other improvised places.

The manner in which the form became enriched was a natural one. On a given day unusual blessing would accompany some new aspect of the worship service. So happy worshippers, grateful for the way the Spirit expressed himself to them, would follow that same worship form the next time they came together, praying for another visitation. Gradually the form would become common practice and eventually, with the approval of the large church body, become the accepted liturgical form.

Unfortunately there have been times in the history of the Church when a form that was once vibrant with meaning and fresh with the presence of God himself became hollow ritual. Worshippers

came to view the "mysteries" of divine worship as they would some grotesque foreign drama, understanding neither the words nor the actions of the priests.

But even then the words and actions were testimonies to the fact that sometime, somewhere, the Holy Spirit had blessed His people as they worshipped Him. Even the most lifeless liturgy is a celebration of the fact that the Holy Spirit does make himself known.

Just where does my church fit in this pattern? Our services are certainly not dominated by symbols of "visitations" long past, although we acknowledge that such can be meaningful.

On the other hand we do not subscribe to a service without form. Meetings that are a composite of various egocentric individuals each "doing his own thing" are not satisfying to us.

The people of my church come together to celebrate and witness His actions, *past and present*. The joyous singing, the victorious testimonies, the "hallelujahs" are all part of the celebration. The freely adjusted order is response to His present action.

We believe that the God of yesterday is alive and active today, and that our worship forms should reflect that fact. Isn't that also the faith of men of other days who repeated a worship form because they had found God himself in it? Isn't this always the concern of a dynamic liturgy?

"Is your church a liturgical church?" The question awaited an answer.

"Yes, we earnestly follow the liturgy of the Spirit."

Evil tends to overreach and thus destroy itself. "Give a man enough rope and he will hang himself." This is a fact of life. If Hitler, for example, had been content with a little less he might still rule Germany. Evil cannot be satisfied, and in its insatiable greed it brings destruction upon itself.

—William Hordern

PEN POINTS

—PAULINE SPRAY, *Traverse City, Mich.*

AN UNIDENTIFIED WRECK

Just outside the local Holiday Inn is an unusual bench. As we passed it the other day, I stopped to look more closely and read the message on the attached copper plate: "Planking from unidentified wreck—Grand Traverse Bay—Castle Van Haver Original."

Once the wood in the bench sailed majestically on the nearby waters. Then a storm came. The ship sank. The proud planks became wreckage, submerged in the bowels of the deep. Even the name of the vessel was lost. Just another wreck in eons of time.

But someone salvaged this planking from the unidentifiable wreck, rescued it, polished it, and created a beautiful piece of furniture out of what had been worthless. Today it offers rest to the weary and beauty to its surroundings.

How like Jesus Christ! He can take a piece of human wreckage and work wonders with it. Many individuals have been "unidentified wrecks" but the Master Craftsman has rescued them, polished them, and made them useful and honored members of society.

"Good Old Bill" was in his sixties when he first attended our church. He was always welcome in the saloons which he frequented, for he was generous and good for a free drink. But Bill was really a "nobody" until Christ rescued him from his life of drink and sin, cleaned him up, and made him a respectable "somebody." "Good Old Bill" became "Good Brother Bill" in the Lord—a blessing instead of "an unidentified wreck."



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□ By Galen D. Wilcox
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PREVIEW BY REVIEW

Photo by Louis C. Williams

A great country, based on a noble ideal, is now tearing itself apart." This is how the historian J. B. Priestly recently described America.

Until this generation, the United States had been a good example of how a melting pot of various ethnic strains and diverse views could survive without national tragedy. Many people are now becoming disillusioned when they see the wreckage of that dream today.

Paul Harvey, in a commencement address at Brigham Young University last year, said that if coming events do cast shadows, and if we can anticipate our own fate by analytical hindsight, we may preview by review. He went on to discuss ancient Rome and the similarity of conditions at that time compared with present-day America.

Rome had a pioneering beginning similar to ours in some ways. She enjoyed nearly two centuries of greatness; then went into a period of decline, decay, and finally collapse.

Symptoms of decay during her second century of greatness predicted her demise. There were vast increases in the number of idle persons, both rich and poor.

The idle poor were put on a sort of permanent dole—a welfare system not unlike our own. As the welfare system became permanent, the re-

cipients organized themselves, something like a union, and became a political bloc with considerable power, and Rome's government bowed to pressure from this welfare army.

As might be expected, the middle-class citizen was taxed more and more. There was even an income surtax. The denarius, a silver coin similar to our half-dollar, had its silver content reduced so that it became copper-colored. Finally, silver coins disappeared altogether.

Military service had been an honored tradition, but young men began to avoid entering the service. They refused the sacramentum—the oath of allegiance to the emperor. They began to use cosmetics, and wore feminine hairdos and garments. In addition, many teachers and scholars wore slovenly clothes and professed to be indifferent to worldly goods.

Morals declined. It became unsafe to walk alone at night. Rioting was commonplace and sometimes entire sections of towns and cities were burned.

Finally, when taxation and inflation overcame energy and ambition, the result was stagnation and decline, and Rome passed into what history has recorded as the Dark Ages, lasting a thousand years.

There is no reason to believe that God will preserve our nation any more than He preserved

previous ones, if its people are determined to destroy it. When nations turn from Him to worship other gods, He lets them.

Men came to America in the first place not so much to be free to do what they *wanted* to do, but to be free to do what they felt they *ought* to do, and there is a difference.

Americans know many platitudes about freedom, but the true meaning has been obscured. We have been so blessed that in just 200 years our little 6 percent of the world's population came to possess half of the world's good things. And then *we* came along!

We demanded to be free. Well, we are! We're as free as a drifting balloon, a driverless car, or a train without a track. We have no idea where we're going, but we're free. The day we turned from God to worship idols was the day we were set upon by truce breakers and troublemakers.

When we were obedient to God's laws, we led the world. Now look who's threatening our lead! Lacking dynamic purpose, we are being outdistanced by heathen hordes who have nothing *but* purpose. We may have the strongest guns, but they have the strongest goals.

Students of history are fearful. Every great nation has died by suicide. Each enjoyed 150-200 years at its zenith and then rotted away. Because of good government, it produced bountifully and the

people grew prosperous. When they became prosperous they got lazy, and when they got lazy they began to allow moral, social, cultural, and economic decay to set in and the nation just rotted away. The American empire has enjoyed nearly 200 years at its zenith. There are symptoms that we are overripe, perhaps even rotten.

If we as a nation are to survive, we will individually and collectively have to quit compromising, stop expecting that laws piled upon laws will somehow provide salvation through legislation, and return to strict obedience to God's laws. Every God-fearing American will have to be willing to stand up and be counted—persons who are examples worth following because they are following an Example worth following.

With such people to show the way, God will again lead America, and He may even allow America to lead the world again to new heights. But all other directions point downward.

So let us return honesty to politics, revitalize our educational institutions, stop demanding wages without work, and stop defending the new morality and free speech without responsibility.

Let us begin again to call junk what it is—junk; and filth what it is—filth; and sin what it is—sin.

Let us dedicate ourselves anew to the ideals upon which this country was founded. ■

helps to holy living

THE ATTRACTION OF

HOLINESS

□ By **Ross Hayslip**

Tucson, Ariz.

THE beauty of God and the loveliness of Christ give a dimension of beauty to the human character that is in the mould of Christian holiness.

There are some things that pass for holiness that are grim, grumbling, harsh, and censorious. They are repellent in their nature rather than attractive. These I fear fall into the category of the counterfeit.

It is well to be concerned about the

lack of emphasis upon the preaching of the biblical theme of holiness in many modern pulpits; but when this concern is expressed in a gloomy, strained, and negative attitude the quiet radiance of Jesus is overshadowed.

I have seen folks argue strenuously for the doctrine of holiness in its Wesleyan formulation and yet display hardness and ferocity in the discipline of their own children.

Frustration will cause them to say their prayers one minute and scream invectives at their offspring the next.

Ministers sometimes, in denunciation of fellow clergymen who disagree with them theologically, can display a spirit of great vindictiveness. To say of a liberal theologian, "If that man isn't going to hell, there's no use to have a hell," is presuming upon the right of God to make the final judgment upon a

THY SERVANT HEARETH

*He speaks to me through rustling leaves,
And sighing pines and roses' hue.
When shadows fall, I hear His call;
He writes His love on flow'rs with dew.*

*He speaks through whirlwinds, thunder too—
Through falling rain, through sleet and hail.
And when I hear His still small voice,
I know His love wil never fail.*

*Lord, speak to me through various means
Thy special message to impart,
But grant me first that priceless aid—
A constant, seeking, list'ning heart!*

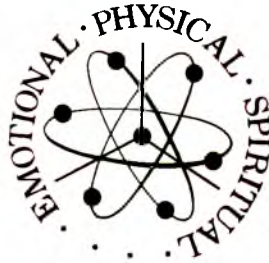
—DOROTHY D. WATKINS
Los Angeles

man's destiny. Even if eternity proves our appraisal to be correct, did we commend our Christian holiness to anyone by the judgment so harshly expressed? I believe that when Jesus spoke of the future destiny of the lost there was pathos in His heart that brought a tone of sadness to His voice.

The beauty of holiness has a balance. There is the ability to disagree with another agreeably. There is the stamina to stand by one's personal convictions and at the same time respect the opinions of others. There is the quality of being able to abstain without carnal pride in the abstention. There is the discipline of maintaining personal scruples in a healthy conscience without a neurotic emphasis of secondary issues.

This beauty comes to its fullest radiance in the mature character of a person who has walked closely with God for several years.

A mature man of God was once asked his reaction to a major crisis that came into his life. His reply was, "There are tears in one eye and a twinkle in the other." He was neither eccentric nor morbid, but his life displayed a wholesome balance of beauty. It causes us to exclaim with the Psalmist (Psalms 29: 2), "Worship the Lord in the beauty of holiness."



DIMENSION

Adventures in Self-discovery

GUILT

When she first came to see me, her face was drawn, eyes fixed in a stare, voice anxious and tense. Her attitude was one of depression, self-rejection, and insecurity. She described daily fainting which hindered her from functioning as a housewife. What was the problem of this young married adult? Guilt.

Sometime before our conversation, this active churchwoman had committed adultery. Life was now chaotic and meaningless. For her and the rest of society, guilt is the failure to meet the ego ideal—the warning tension of life principles violated—social and spiritual reality ignored—God alienated—life without an exit—hatred of self.

Dr. Edward Stein summarizes this problem when he says, "Guilt is the peg on which the meaning of man hangs. It is also the peg on which man too often hangs himself." Divine laws cannot be broken without personal repercussions. Actually, we do not break a divine law, but break ourselves on that law.

Guilt begins in love and is cured only by love! The conscience is the by-product of at least two sources. The child identifies with a significant adult in his development. The child becomes like this person in behavior, even holding similar values. Second, the child incorporates a value system which is reinforced via punishment for violation of parental expectations. Guilt begins early in life—in love.

The distinction between "false" and "true" guilt must be kept in mind. Any guilt suggested by the judgment of men is a false guilt if it does not receive inner support by a judgment of God.

True guilt is disobedience to God's law. In order to fulfill our destiny in God's will, we must brave the judgment of others. Jesus did so at age 12. When rebuked for not being with the family procession, He replied, "I must be about my Father's business." Jesus doesn't admit himself as guilty. The distinction between "false" and "true" guilt is not the distinction between an imaginary and a real wrong done to others. The question we should ask is whether the conduct was contrary to or in accordance with the will of God.

Guilt is cured by love! Absolute forgiveness through God's grace will bring the therapeutic, cleansing freedom from true guilt feelings. Read David's prayer in Psalms 51 or John's majestic statement in I John 1:9. Or why not claim the promise recorded in Isaiah 1:18?

Since God will forgive and restore, why carry guilt? Once you have claimed His forgiveness, act as if you have it!

BY DARRELL E. LUTHER
Lansing, Mich.



THE OTHER PRODIGAL

*"And he was angry,
and would not go in."*

(Luke 15:28)

□ **By L. Wayne Sears**

Lombard, Ill.

IN the parable of the prodigal son, the younger son wasted his substance with riotous living while the elder son wasted his substance with commonplace living.

Jesus told the story of the younger son, then pointed out the faults of the elder son in order to illustrate to the Pharisees and scribes their own hardness of heart and lack of spiritual discernment.

The "joy in the presence of the angels of God over one sinner that repenteth" is starkly contrasted with the attitude of the elder son, who was angry when his brother returned and would not go into the house where he was.

The elder son is the picture of those who misspend their lives living below their spiritual capabilities. The investment of abilities, money, and service in energetic pursuit of trivial values is the tragedy of commonplace living. It is no wonder that life becomes a humdrum monotony when it is wasted in dealing with mediocre concerns.

Those who claim to be followers of Christ but are more concerned with pleasure on the weekend than worship of God are examples of this wasting of life.

The Sunday school teacher who barely makes it to class, half prepared or not prepared at all, wastes the time and lives of those in the class.

The grudging tither withholding his offerings is not being "prudent in the use of money" but is wasting prodigally that which could be used in building the Kingdom. He who

invests wisely in this world's values but withholds his investment in the kingdom of God is as much a pauper spiritually as a bum on Maxwell Street in Chicago.

The tragedy of commonplace living becomes the catastrophe of spiritual defeat. The elder son spoke to the father of "thy son . . . [who] hath devoured thy living with harlots." The father spoke to the elder son of "thy brother, who was lost, and is found."

The elder son was so spiritually retarded that he could not see that the man who was lost was his brother. He was so earthly-minded that he begrudged the one calf of rejoicing when he had literally hundreds for his own use. His counterpart today begrudges the pittance that goes to the church while he increases his investments where "moth and rust corrupt."

The younger son came home starved in body and repentant in soul. The elder son stayed at home, lived a mediocre life, and was fat in body and niggardly in soul.

Neither the younger nor the elder son is the example for the Christian.

Each of them in his own way was a pauper.

The father is the ideal.

The father loved, yearned over, prayed for, and welcomed back the younger son from the far country; then he went out to persuade the elder son of the error of his ways.

The father was not only busy at making a living; he was busy at living a life of spiritual dimensions. The amassing of material goods

was secondary to his concern for spiritual realities.

The lesson for us is that there is a life of spiritual victory to be attained by effort toward excellence of soul. It requires a strong will to overcome the tendencies of the body to laziness and inertia of spiritual concerns. It takes wide-open eyes to see the dangers in self-pity. Poverty in the swine pens of the world is easier to recognize than poverty of soul in the midst of plenty.

Excellence of soul requires not only regular attendance at church, but a vital concern and a prayerful involvement in the work of God. There are not only classes to be taught; there are souls to be sought. There are not only offerings to be paid; there are intercessions to be prayed. There are not only songs to be sung; there is work to be done.

The example is the earnest, patient, faithful, seeking attitude of the father who weeps over the straying son and admonishes the self-centered one. There is both an attitude of rejoicing when the lost is found and the genuine concern when the found is lost.

The other prodigal of this story has more counterparts in our midst than the younger son. The other prodigal today is busy with his own affairs, has no time or money for revivals or the extension of the Kingdom, is not involved with the souls of others, is too careful with himself, and utterly unaware that he is wasting his substance living the life of the worldling who is centered all in self.

WHAT IS A MISSIONARY CALL?

I would gladly go as a missionary if God would only call me." This is the comment of a college student I heard recently.

A dedicated college student desiring missionary service just wrote the following: "I am really having a problem with this concept of God's will for my life. How do you ever know for sure that you are really doing God's will? I know that all my life people have told me that God speaks to people and that you will know when He tells you to do something for Him. And yet it isn't that simple—does God, in reality, speak in an audible human voice? If He goes ahead and opens and shuts doors, wouldn't we be eventually doing His will whether we made the right decision or not? Or do we just try to use our best judgment and pray that our choice will be accepted as such by Him? Am I lacking in faith and wisdom? Can we really be sure we are doing God's will?"

This very sincere letter could be duplicated many times. Is there an answer? Are there any guidelines to help us in knowing more fully the will of God, and in particular, the call of God to missionary service?

The idea of a "call" has been so overworked that it is small wonder

some get hung up on it. Too many times it has become a meaningless cliché.

It is important that we understand the difference between being "called of God" and being "sent by God." We are *called* to salvation and *sent* to share our faith in Christ with others. This is illustrated by Jesus calling the 12 disciples "that they should be with him, and that he might send them forth to preach" (Mark 3:14).

David Howard, many years a missionary and now director of missions for Inter-Varsity, has stated: "A ship sitting at anchor cannot be affected by turning the rudder. But if the ship is moving, a simple turn of the rudder can direct the ship. A Christian who sits at anchor, waiting for God to move him, may well be insensitive to the rudder. But if a Christian is obeying God's commands, he can expect God to turn the rudder and give him direction, *as he moves.*"

So you see it is your move, not

□ **By G. Thomas Wilson**

Kansas City

God's! If you want to use that term, "call" is simply your response to God's command. The issue is our active obedience and not our passive waiting (Psalms 32:8).

Here are some things to keep in mind in considering the question of a missionary call:

1. God has a plan for your life. This is a spiritual law. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:16). God has a task for you to perform, a mission to accomplish.

2. Most of God's will has already been revealed through His written Word.

The Bible reveals several areas where God's will is evident:

- Every believer in Christ is a missionary! This is most important. Many would shy away from this term "missionary." However, it is not optional but imperative that we witness. It is His will that we all be witnesses. We are all ambassadors for the Lord Jesus Christ.

- Every believer in Christ is to be a mirror! It is the will of God that we reflect the image of Christ in our daily living (Romans 8:29). In thought, word, and deed we are to conform "to the image of his Son."

- Every believer in Christ should be open to the will of God as it is progressively revealed. He has a will and purpose for you today. It is now!

I have stated that it is God's will that we all be missionaries, but not everyone is to be a foreign missionary.

Then how does one know if he is called to be a "foreign missionary"? Well, let's look at two kinds of factors:

1. *Spiritual factors*

- There must be a desire to hear. Most people "cop out" here. Instead of saying, "Speak, Lord, for Thy servant heareth," many are saying, "Listen, Lord, for Thy servant speaketh." Many are not listening.

Paul Little, director of evangelism for the Inter-Varsity Christian Fellowship, makes this insightful statement: "I dislike the term 'surrender.' It implies kicking, struggling, and screaming; there is no alternative, so I surrender. I prefer the term 'affirm' the will of God. We affirm the will of God because we know it is good, acceptable, and perfect."

- There must be obedience to follow. If His will is progressive, then He will not show me more than I have already walked in. For example, it is always His will to witness for Christ. We will never "turn on" a

missionary call unless we are tuned in regularly to His leadership.

Many people approach the "call" like the "military draft" system—scared to death it is going to get them. Perhaps the "call" could be likened to the Peace Corps—it is based on volunteer service. God sends only volunteers.

Here are four ways that God guides us and reveals His will:

- Through the Bible
- Through prayer
- Through circumstances
- Through people

Isaiah did not say, "Lord, I'll go if You want me to go." He said, "Lord, here am I; send me."

II. *Circumstantial factors*

- Check out the needs.

Did you know that 94 percent of all the Christian ministers in the world are ministering to 9 percent of the world's population, the English-speaking people of the world? This means then that 6 percent of the Christian ministers are working with the 91 percent, the non-English-speaking people of the world. This is certainly not God's plan for spreading the gospel. There is a great, vast multitude who need to hear the plan of salvation for the first time.

- Check out the opportunities.

What abilities do you have? What experience have you had? There are many ways that you can serve, and perhaps that trained or untrained talent can be greatly used.

- Check out missionary books.

Biographies of great missionaries have been used over and over again to speak to another about foreign service. Read about William Carey, C. T. Studd, or Adoniram Judson. Talk personally with a real, live missionary. Go to local missionary meetings or missionary conferences. Information and inspiration are great factors in the direction of one's life.

Why have we made the foreign missionary call so special? It should be no different than a call to anything else! If God has a plan for each of our lives, then we should be just as concerned that we are called to be teachers or lawyers. It certainly does not mean that we are going to get nine more merit badges if we change geographical areas or enter one profession over another.

The crucial question is this: Is this what I discern to be God's will for my life right now? What greater thrill in life is there than to know that whatever I am doing—occupationally or geographically—this is God's will!

"I will instruct you and teach you the way you should go; I will counsel you with my eye upon you" (Psalms 32:8, RSV).



The Failure

My first remembered experience with rank injustice and the indescribable feeling of failure was at age six.

I wanted to give my mother something very special. Two pennies were clutched in my fist, as I stood confused before the candy counter of our neighborhood market.

Oh, so many kinds! . . . Should I choose licorice sticks or a barrelful of red-hots? Or the peanut-shaped marshmallows?

No, it must be finer. Then I saw the chocolate-covered heart wrapped in silver foil.

Skipping home, I almost forgot the numbing cold. I concentrated carefully on not squeezing the heart too tightly, but securely enough not to drop it.

I became engrossed in watching sidewalk cracks, so as not to trip and squash my present. No wonder I didn't see the bully who daily plagued my life, until I nearly bumped into him.

"What ye got there?" he demanded, blocking my way.

"It's for my mother. You let it alone!" Tears of anger and frustration welled up in my eyes.

He was stronger than I and, of course, he took the heart. Before my horrified eyes he swallowed it.

At home, Mother looked at my face and quickly suspected something was very wrong.

I handed her the silver foil that had contained the first gift I ever bought her and sobbed out my story.

In that way mothers have, she made me know how proud and pleased she was that I thought of her. She swept away my cold rage and replaced it with warmth and tenderness.

Though probably unaware of it, it was she who gave me a gift—a gift of love, with a lesson interwoven.

In life we Christians receive our share of injustices. Too, we all fail, at one time or another, often at tasks very dear to us.

Injustices considered prayerfully won't make us bitter—only more sympathetic, more careful not to hurt someone else in that way.

Failure to reach a goal (though shattering to us) may not be nearly as important in our Master's eyes as the fact that we tried to achieve it—not halfheartedly, but with every ounce of devotion and strength we had.

By the world's terms Jesus was considered a failure at one point. His dying on the Cross seemed the end. But He rose gloriously, victoriously, to prove that on the other side of even death's dark curtain is success.

By Rosemary Lee
Worthington, Ohio

Heredity does not equip a child with proper attitudes; children will learn what they are taught. We cannot expect the desirable attitudes and behavior to appear if we have not done our early homework.

LOVE AND DISCIPLINE IN THE HOME

□ **By James C. Dobson, Ph.D.*** *Los Angeles*



Photo by Paul M. Schrock

AMOTHER recently asked for help in handling her defiant three-year-old daughter, Sandy. She had realized that her tiny little girl had hopelessly beaten her in a conflict of wills, and the child had become a tyrant and a dictator.

On the afternoon prior to our conversation, an incident occurred which

was typical of Sandy's way of doing business: The mother (I'll call her Mrs. Nichols) put the youngster down for a nap, although it was unlikely that she would stay in bed.

Sandy is not accustomed to doing anything she doesn't want to do, and nap time was not on her acceptable list at the moment. On this occasion,

however, the child was more interested in antagonizing her mom than in merely having her own way.

Sandy began to scream. She yelled loudly enough to upset the whole neighborhood, fraying Mrs. Nichols' jangled nerves. Then she tearfully demanded various things, including a glass of water.

At first Mrs. Nichols refused to comply with the orders, but she surrendered when Sandy's screaming reached a peak of intensity.

As the glass of water was delivered, the little tigress pushed it aside, refusing to drink because her mother had not brought it soon enough.

Mrs. Nichols stood offering the water for a few minutes, then said she would take it back to the kitchen if Sandy did not drink by the time she counted to five. Sandy set her jaw and waited through the count. "... three, four, five!"

As Mrs. Nichols grasped the glass and walked toward the kitchen, the child again screamed for water. Sandy dangled her harassed mom back and forth like a yo-yo until she tired of the sport.

An Unworkable Philosophy

Mrs. Nichols and her little daughter are among the many casualties of an unworkable, illogical philosophy of child management which has dominated the literature on this subject during the past 20 years.

This mother had read that a child will eventually respond to patience

and tolerance, ruling out the need for discipline. She had been told to encourage the child's rebellion because it offered a valuable release of hostility.

She attempted to implement the recommendation of the experts who suggested that she verbalize the child's feelings in a moment of conflict: "You want the water but you're angry because I brought it too late"; "You don't want me to take the water back to the kitchen"; "You don't like me because I make you take naps." She has been taught that conflicts between parent and child were to be perceived as inevitable misunderstandings or differences in viewpoint.

Unfortunately, Mrs. Nichols and her advisors were wrong! She and her child were involved in no simple difference of opinion; she was being challenged, mocked, and defied by her daughter.

No heart-to-heart talk would resolve this nose-to-nose confrontation, because the real issue was totally unrelated to the water or the nap or other aspects of the particular circumstances.

The actual meaning behind this conflict and a hundred others was simply this: Sandy was brazenly rejecting the authority of her mother. The way Mrs. Nichols handled this confrontation would determine the nature of their future relationship; she could not ignore it. To quote the dilemma posed by a television commercial, "What's a mother to do?"

Much has been written about the dangers of harsh, oppressive, unloving discipline; these warnings are valid and should be heeded. However, the consequences of excessive punishment have been cited as justification for the elimination of discipline. That is foolish.

There are times when a stiff-necked child will clench his little fists and dare his parent to accept his challenge; he is not motivated by frustration or inner hostility, as is often supposed. He merely wants to know where the boundaries lie and who's available to enforce them.

Many well-meaning specialists have waved the banner of tolerance, but offered no solution for defiance.

They have stressed the importance of parental understanding of the child, and I concur, but we need to teach Junior that he has a few things to learn about Mamma, too.

Mrs. Nichols and all her contemporaries need to know when to punish, how to set limits, and what behavior to inhibit. This disciplinary activity must occur within the framework of love and affection, which is often difficult for the parent who views these roles as contradictory.

An Early Start

Little children are exceedingly vulnerable to the teaching (good or bad) of their guardians, and mistakes made in the early years prove costly indeed.

There is a critical period during the first four or five years of a child's life when he can be taught proper attitudes. These early concepts become rather permanent. When the opportunity of those years is missed, however, the prime receptivity usually vanishes, never to return.

If it is desirable that children be kind, appreciative, and pleasant, those qualities should be taught—not hoped for.

If we want to see honesty, truthfulness, and unselfishness in our offspring, then these characteristics should be the conscious objectives of our early instructional process.

If it is important to produce respectful, responsible young citizens, then we should set out to mold them accordingly.

The point is obvious: *Heredity does not equip a child with proper attitudes; children will learn what they are taught.* We cannot expect the desirable attitudes and behavior to appear if we have not done our early homework. It seems clear that many of the parents of the postwar crop of American babies failed in this critical assignment.

Nature is rather careless about whom it allows to become mammas and papas. The qualifications are not very high; in fact, it is not necessary to know a single fact about children in order to produce one.

Young men and women may find themselves saddled with the un-

wanted responsibility for impressionable, helpless infants, about whom they know nothing. They may be totally ignorant of the principles of discipline, nutrition, or child growth and development. The mistakes that they make are certainly unintentional, yet the consequences are no less severe.

Perhaps the greatest and most common shortcoming during the past 25 years was related to the belief, particularly by new parents, that "love is enough" in raising children. Apparently they believed that successful parenthood consists of two primary obligations: (1) raise the child in an atmosphere of genuine affection; (2) satisfy his material and physical needs. They expected every good and worthwhile virtue to bubble forth from this spring of loving-kindness.

As time has shown, that was wishful thinking. Although love is essential to human life, parental responsibility extends far beyond it. A parent may love a child immeasurably, and then proceed to teach him harmful attitudes.

Love in the absence of instruction will not produce a child with self-discipline, self-control, and respect for his fellowman. Affection and warmth underlie all mental and physical health, yet they do not eliminate the need for careful training and guidance.

The Need for Discipline

At a recent psychologists' conference in Los Angeles, the keynote speaker made the statement that *the greatest social disaster of this century is the belief that abundant love*



makes discipline unnecessary. He said that some of the little terrors who are unmanageable in the school classroom are *mistakenly* believed to have emotional problems. They are referred to the school psychologist for his evaluation of their difficulty, but no deep problems are found. Instead, it becomes obvious that the children have simply never been required to inhibit their behavior or restrict their impulses. Some of these children come from homes where love was almost limitless.

Respectful and responsible children result from families where the proper combination of *love and discipline* is present.

Both these ingredients must be applied in the necessary quantities. An absence of either is often disastrous.

During the 1950's, an unfortunate imbalance existed, when we saw the predominance of a happy theory called "permissive democracy." This philosophy minimized parental obligations to control their children, in some cases making Mom and Dad feel that all forms of punishment were harmful and unfair. As a result, the mid-century decade has been described as the most permissive 10 years in our history.

Is it merely coincidental that the generation raised during that era has grown up to challenge every form of authority that confronts it? I think not. It should come as no surprise that our beloved children have hang-ups; we have sacrificed this generation on the altar of over-indulgence, permissiveness, and smother-love. Certainly, other factors have contributed to the present unsettled youth scene, but I believe the major cause has been related to the anarchy that existed in millions of American homes.

Have you considered the fact that the present generation of young people has enjoyed more of the "good life" than any comparable group in the history of the world? One can define the good life any way he chooses; the conclusion remains the same.

Our children have had more pleasure and entertainment, better

food, more leisure time, better education, better medicine, more material goods, and more opportunities than has ever been known before. Yet they have been described as the "angry generation."

How can this be? Those two conditions do not seem to fit together.

Down through the ages, people have dreamed and longed for a day when their major troubles would be resolved: "If we just didn't have this terrible war to fight; if we could eliminate this famine, or this depression, or this plague."

At last in postwar America, 1950-70, a generation was born on which all the coveted goodness was heaped. But instead of bringing exuberance and gratitude, there has come antagonism and haughty contempt for the generation that worked to provide it.

Why? Most of the popular answers are essentially wrong. The conflict has not occurred because of hypocrisy in the older generation. There has always been hypocrisy in human society and it is certainly well-represented in ours. But if hypocrisy is the root-cause of the turmoil, why didn't previous generations respond as violently? Something else is operating now.

Likewise, the problem has not resulted from the existence of the H-bomb or from restriction on free speech or from poverty or from racial injustice. Without question, all of these factors have had their impact on society, but the central cause of the turmoil among the young must again be found in the tender years of childhood. We demanded neither respect nor responsible behavior from our children, and it should not be surprising that some of our young citizens are now demonstrating the absence of these virtues.

Permissiveness Is a Relative Term

When I use the term permissiveness, I refer to the absence of effective parental authority, resulting in the lack of boundaries for the child. This word represents childish disrespect, defiance, and the general confusion that occurs in the absence of adult leadership.

During the early days of the pro-

gressive education movement, one enthusiastic theorist decided to take down the chain-link fence that surrounded the nursery school yard. He thought the children would feel more freedom of movement without that visible barrier surrounding them. When the fence was removed, however, the boys and girls huddled near the center of the play yard. Not only did they not wander away; they didn't even venture to the edge of the grounds.

There is security in defined limits. When the home atmosphere is as it should be, the child lives in utter safety. He is never reprimanded unless he deliberately asks for it; and as long as he stays within the limits, there is mirth and freedom and acceptance for the entire family. ■



Dr. Dobson

*Dr. Dobson is a graduate of Pasadena College, and holds the Ph.D. degree from the University of Southern California. He is currently Director of Behavioral Research, Division of Child Development, Children's Hospital of Los Angeles, and assistant professor of pediatrics at the USC School of Medicine. The Dobson family belongs to Pasadena First Church of the Nazarene. The material for this article is taken from "Dare to Discipline," copyright 1970, Tynedale House Publishers, 228 pages, cloth, \$3.95. The book may be ordered from the Nazarene Publishing House. Next month (April 14 "Herald") Dr. Dobson writes on "Avoiding Extremes in Control and Love."

editorially SPEAKING

By W. T. PURKISER

A Funeral for the Church?

Someone remarked that the first essential for a quiet funeral is a willing corpse. Those who talk today about the death of the Church should take note of this fact.

That all is not well with organized Christianity in general is quite obvious. Most of the major denominations are faced with dwindling memberships and financial crises.

In the main, church attendance figures are drifting downward. The bloom is off the rose and wintry prospects are in view for broad segments of the institutional church.

But an interesting fact has emerged in this picture. It has been noticed by the secular press as well as by observers within the churches. It is the fact that those denominations characterized broadly as "evangelical"—whose message is Bible-centered and proclaimed with the witness of personal experience—are registering gains along every line despite the widespread religious recession of the closing years of the past decade.

Our own Zion has been mentioned as an illustration. The Church of the Nazarene closed the books on the year 1960 with 372,178 members, a per capita giving of \$142.33, and church property to the value of \$219 million. At the close of 1970, our membership was 490,573, per capita giving stood at \$221.35, and church property valuation was \$510 million.

In percentages, these figures represent a membership growth of 32 percent, increase in per capita giving of 55 percent, and an increase in valuation of church property of 133 percent in just one decade.

Now I know we should have done better. The largest room we have is still the "room for improvement."

If all of us had started out at the beginning of the decade of the sixties to make it a decade of IMPACT—"IMmediate Personal ACTION" for Christ in witnessing, visitation, and personal soul winning—we could have recorded much faster growth.

If all of us had been consistent tithers, and if our per capita giving could have approximated that of some of our sister holiness churches, we could have tripled our giving for home and world missions and could have built much needed sanctuaries and educational units in critical areas.

We should never be satisfied with past achievements in the face of enlarging challenges. Churches, like individuals, turn to pillars of salt when they look behind.

But the point of these remarks is that before we join the general breast-beating and set the date for the funeral of the church, we would better find a willing corpse. So far, the Church of the Nazarene does not qualify.

Trusting in the Testing Times

Better than any other English word, "trust" gives the meaning of biblical faith. Trust is a personal term and stands for reliance on the faithfulness of another.

Without trust, at least in some measure, any meaningful relationship between people would be impossible. Suspicion destroys cooperation.

A prime illustration of this is the story of the elderly farmer who wrote to the mail-order house: "Please send me one of the gasoline engines you show on page 787, and if it's any good, I'll send you my check."

The reply was predictable: "Please send the check. If it's any good, we'll send the engine."

Trust, to be sure, depends on confidence in the trustworthiness of its object. We trust those we have found to be worthy of trust. We distrust those who have conspicuously failed us in the hour of need.

There is One who is, above all others, totally trustworthy. The Apostle Paul put it in strong words when he wrote, "For I know whom I have believed, and am persuaded"—or, "I am absolutely sure," the Williams translation puts it—"that he is able to keep that which I have committed unto him against that day" (II Timothy 1:12).

A missionary reports hearing his little girl pray one evening, "God bless Mama and Papa, my brothers and sisters, and all my friends. And now, God, do take care of yourself, for if anything should happen to You, we'd be in the soup!"

What would be irreverent on older lips expresses an important truth: the whole of life depends on the faithfulness of God.

Trust does not lay down conditions for God or "put God to the test."

The casual reader of the New Testament misses something very important in the record of the second temptation of Jesus in the wilderness. Satan's suggestion that Christ throw himself from a pinnacle of the Temple involved a quotation from Psalms 91.

But Psalms 91 is a psalm of trust. To have put God to that test would have been a denial of trust; and Jesus replied, "Thou shalt not tempt [or test] the Lord thy God" (Matthew 4:6-7).

□ BUT THE QUALITY OF OUR TRUST is not proved when all goes well. The quality of our trust is tested when the furnace burns hot and the trials come.

It isn't necessarily the "size" or amount of our faith that counts. Better to have a "mustard seed" faith in a great God than great faith in a little God. The writer of the gospel song caught it:

*Simply trusting every day,
Trusting through a stormy way;
Even when my faith is small,
Trusting Jesus, that is all.*

*Singing if my way is clear;
Praying if the way be drear;
If in danger, for Him call;
Trusting Jesus, that is all.*

Trust does not close its eyes to the dangers through which it passes. It does not minimize the liabilities of its situation. It adds a factor that would not have been there otherwise. It brings the power and grace of God into the picture.

Trust, as one has written, "is the breaking of the shell of self-centeredness and the free commitment of the self to the power and goodness of God." It is the giving over of all of life into the keeping of God, the only absolutely trustworthy Source and Redeemer of life.

Two versions of the much loved and oft quoted Romans 8:28 have come down to us from very ancient times. One reads much as we have it in our familiar King James translation: "We know that all things work together for good to them that love God."

The other ancient manuscript version is slightly different. It reads, "We know that God works in all things for good to those that love Him."

The change in words is slight. The change in emphasis is significant. In one, it is "things" that work together. In the other, it is God who works in the midst of circumstances and conditions that He neither ordains nor approves, to bring good out of them for His people.

□ ANOTHER SIDE to the matter of trusting in testing times is less well-known but every bit as true. It is that we not only trust God when we go into the time of trial, but He trusts us when He permits the trial to come.

This is clearly implied in the Apostle Paul's great promise concerning temptation: "God is faithful, who will not suffer [permit] you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Corinthians 10:13).

This truth comes out in the story of Job in the Old Testament. Job trusted God, to be sure—and this is the first message of the book that bears his name.

But equally clear is the fact that God trusted Job to the extent that He allowed His servant to be subjected to the effects of Satan's challenge and to that extent staked His own honor on the outcome.

God trusts His people today to the degree that He permits us to bear the name of His Son. He actually puts His reputation into our hands. To fail in the testing times is to bring discredit to the name we bear.

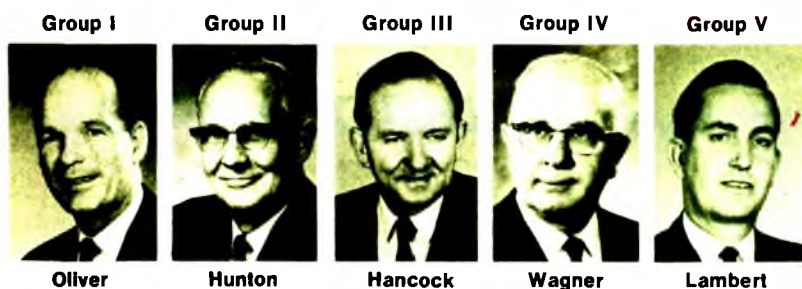
Trust is not optional; it is essential. We do indeed "lie to God in prayer if we do not rely on God after prayer."

It is a sorry sight to see Christians pushing the panic button when pressures build up, and by their very agitation unfitting themselves for the kind of considered decisions life demands. We have a higher calling than that.

"Trusting Jesus, that is all." More—that is everything.

It is both our privilege and our responsibility to prove that we have an anchor that holds when the storm is high. Testing times are trusting times.

WINNING DISTRICT SUPERINTENDENTS



Oliver

Hunton

Hancock

Wagner

Lambert

"HERALD" SUBSCRIPTION CAMPAIGN WINNERS

THE five top districts in the 1970 *Herald of Holiness* subscription campaign were announced at the Superintendents' Conference in Kansas City, January 20. The winning superintendents and their campaign managers are pictured at the top and bottom of this page.

For campaign purposes, the 72 "domestic" districts of the denomination are divided into five groups by number of church members on the district.

Group I, districts with membership in excess of 7,000, was led by Illinois, Dr. L. S. Oliver, district superintendent; Mr. Donald McMullen, Springfield, district campaign manager. The district rolled up 6,009 subscriptions, a total of 154 percent of the quota.

Philadelphia District, with 4,569 subscriptions and 174 percent of quota, led Group II, districts with memberships from 5,000 to 7,000. Rev. James E. Hunton is the superintendent, and Rev. Francis D. Ketner, Jr.,

Oxford, Pa., was the campaign manager.

District Superintendent Boyd C. Hancock and the North Arkansas District topped Group III, districts with memberships ranging from 3,500 to 5,000. A total of 2,203 subscriptions were turned in, 123 percent of quota. Rev. Charles Lambert, Batesville, Ark., was the campaign manager.

Districts with memberships from 2,000 to 3,500 comprise Group IV, and were led by Maine with 1,868 subscriptions and 131 percent of quota. Rev. Paul D. Basham, Livermore Falls, Me., was the campaign manager. Rev. Joshua C. Wagner is the district superintendent.

Group V was topped by Dakota with 1,117 subscriptions and 137 percent of quota. Rev. Wilmer Lambert is the district superintendent, and Rev. Orville Swanson, Dickinson, N.D., was the campaign manager.

Subscriptions for the denomination are up 8,316 over 1969.

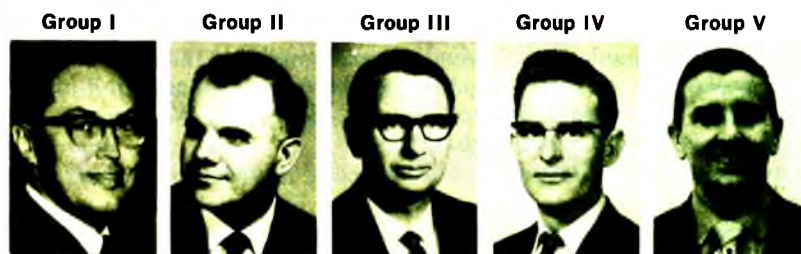
In addition to group winners, 12 districts made or passed 100

HERALD OF HOLINESS

1970 Subscription Campaign Results

District	Largest Number of Subscriptions in 1970	Percent of Goal Reached	Increase in % over 1969
GROUP I			
1. Illinois	6009	154	3
2. Central Ohio	6020	91	3
3. Southwest Indiana	3344	89	5
4. Kansas	3192	86	-4
5. Southwestern Ohio	3817	81	14
6. Pittsburgh	2850	80	-6
7. Northeastern Indiana	3644	77	4
8. Akron	4236	76	4
9. Alabama	2705	73	7
10. Florida	3763	73	1
11. Michigan	3050	73	-15
12. West Virginia	3297	66	6
13. Oregon Pacific	2678	63	8
14. Eastern Michigan	2238	57	-7
15. Southern California	3785	57	5
16. Tennessee	2119	54	7
17. Los Angeles	2598	50	-8
GROUP II			
1. Philadelphia	4569	174	33
2. Northwestern Ohio	3551	131	8
3. Iowa	3167	116	13
4. Northwest Indiana	2870	114	14
5. Washington	2590	99	-13
6. Missouri	2960	94	16
7. Northern California	2581	88	-4
8. Northwest	2612	87	3
9. Dallas	1925	75	16
10. Chicago Central	2240	71	2
11. Colorado	2404	70	5
12. Northwest Oklahoma	2360	70	-3
13. Idaho-Oregon	1939	69	4
14. West Texas	2105	67	8
15. Kansas City	1842	62	8
16. Washington Pacific	1981	61	4
17. Indianapolis	1812	57	-1
18. Kentucky	1698	57	5
19. Central California	1393	55	-5
20. Georgia	1573	54	-4
GROUP III			
1. North Arkansas	2203	123	57
2. South Carolina	2138	107	11
3. New England	2226	103	-6
4. Northwestern Illinois	2334	101	0
5. Arizona	2253	100	-4
6. Eastern Kentucky	2433	99	34
7. Virginia	2042	99	26
8. Upstate New York	1812	96	-5
9. Northeast Oklahoma	1455	80	-3
10. Sacramento	1853	80	10
11. San Antonio	1309	74	5
12. Joplin	1573	73	-22
13. Houston	1416	71	4
14. Southwest Oklahoma	1406	68	6
15. East Tennessee	1379	64	5
16. South Arkansas	1111	55	4
GROUP IV			
1. Maine	1868	131	55
2. Nebraska	1323	128	4
3. Minnesota	1322	122	1
4. Canada West	1770	117	33
5. New York	1147	96	9
6. Wisconsin	1040	95	13
7. Louisiana	1191	93	5
8. North Carolina	1513	88	10
9. Southeast Oklahoma	1178	79	3
10. Mississippi	989	70	1
11. Canada Central	825	69	-2
12. New Mexico	929	59	9
GROUP V			
1. Dakota	1117	137	5
2. Hawaii	387	115	-9
3. Nevada-Utah	492	115	13
4. Canada Pacific	413	97	-7
5. Rocky Mountain	755	83	8
6. Alaska	253	80	-30
7. Canada Atlantic	325	65	-13

WINNING CAMPAIGN MANAGERS



McMullen

Ketner

Lambert

Basham

Swanson

percent of their district quotas based on one subscription for each two members. These districts, their superintendents and campaign managers, are listed in order of percentages of quota.

The winning superintendents received attaché cases labeled "service kits." Contents included 19 practical items—witnessing tracts, Christian Worker's Bible, *The New Testament Image of the Ministry* (the latest book listed in the Ministers' Book Club mailing), a pocket-size *Praise and Worship* hymnal, and a copy of the latest *Herald of Holiness*.

Appreciation was expressed from the Nazarene Publishing House also to the campaign managers from the winning districts, who received \$100 gift certificates.

District	%	Superintendent	Campaign Manager
Northwestern Ohio	131	Dr. C. E. Shumake	Rev. John Dodds <i>Paulding</i>
Nebraska	128	Dr. Whitcomb Harding	Rev. William Shipman <i>York</i>
Minnesota	122	Rev. Norman W. Bloom	Rev. Leland Hagens <i>Osseo</i>
Canada West	117	Dr. Herman L. G. Smith	Rev. Melvin A. Tucker <i>Innisfail, Alta.</i>
Iowa	116	Rev. Forrest Whitlatch	Rev. Gene C. Phillips <i>Des Moines</i>
Hawaii	115	Rev. W. Lee Gann	Rev. William Goodman <i>Ewa Beach</i>
Nevada-Utah	115	Rev. Murray J. Pallett	Rev. Kenneth Ball <i>Salt Lake City</i>
Northwest Indiana	114	Rev. George Scutt	Rev. William Sunberg <i>East Gary</i>
South Carolina	107	Dr. Otto Stucki	Rev. Aubrey Ponce, Sr. <i>West Columbia</i>
New England	103	Rev. Kenneth Pearsall	Rev. Colin Campbell <i>Waterville, Vt.</i>
Northwestern Illinois	101	Rev. Floyd H. Pounds	Rev. Lyle Pettit <i>Pontiac</i>
Arizona	100	Dr. M. L. Mann	Rev. Ross Hayslip <i>Tucson</i>

Church Growth Series . . .

KEEPING UP

WITH THE JONESES

By George L. Smith
Stanton, Calif.



WE PRAYED for a pastor—God gave us a gem.

"We prayed for a bus—God literally gave us a bus.

"We prayed for more room—God literally gave us a large house, and we're on our way!"

This is not an elaborate description of the three-year-old Bresee Church of the Nazarene in Midwest City, Okla., but a highly accurate one. This 38-word history was composed by the loyal Sunday school superintendent, Mr. N. C. Duncan, and the rest of the story is "topping."

But here's the topping.

Suppose you were Mr. or Mrs. Duncan, or Mrs. Ray Gilbert, or one of a tiny group of about 20 persons who had watched a new, already small congregation dwindle to nearly nothing as your church languished for six months without a pastor. You

would most surely do one of two things: find another church to attend—or pray.

The determined remnant prayed—for a pastor. Mr. Jones heard the call and came to Midwest City—Rev. Charles Jones, that is. Mr. Jones and his faithful wife took the call seriously. The people took the Joneses seriously—and, seriously, the ball began to bounce again. Now—two years later—a hundred people are happy about the way the ball bounces.

Together, with the Joneses, they are keeping up with what God is doing in their midst.

Growth has been phenomenal, exciting, at times unbelievable, but the folks at Midwest City Bresee Church have learned that prayer is like that. Two years ago the church membership was 22. Today it is more than twice that. A Sunday school

that was struggling in the twenties has quintupled itself to above the 100 mark. Enrollment is pushing 200, while only 50 two years ago.

A true success story, indeed! But there's more.

That bus prayer.

Was this bus necessary? The new church was on the east side of town, a typically spread-out suburb, and most of the new building additions were far away.

But without funds, how do you buy a bus? On a Sunday evening the Holy Spirit seemed to witness to the congregation to unite their prayers for a miracle—a miracle spelled *b-u-s*. These people did not analyze their resources—they already knew they had none. They prayed for a miracle.

Three weeks later Pastor Jones's telephone rang. It was Rev. Henry

Twenty teen-agers, with their teacher, Frank Duncan, have had to hold classes in vestibule. Thanks, kids, and it's going to get better!



Pastor and Mrs. Jones turn the turf at ground breaking for Sunday school addition. The miracle bus and the miracle lumber are visible at the rear.



Cheatwood, pastor of First Church in the same town. "We're buying a new bus," came the message, "and our church board voted last night to give you our present bus if you want it." Did they *want* it!

It was the same bus that First Church had loaned to Bresee that summer for their vacation Bible school. This was really two miracles: first, God answered prayer for a bus; but also there was the total unselfishness of First Church. Those people were not afraid of a new church in their town. They were a group who believed Jesus' way to multiply was by dividing—that the cause of Christ was greater than individual superiority. So they shared their bus, just as they had previously loaned the new church mimeograph equipment, chairs, and tables—anything to help the new baby to walk.

According to Mr. Jones, the bus miracle "simply set our people on fire! They believed *anything* could be done." The results of the new bus-outreach program were amazing and created the setting for Prayer Number 3—the need for more space

to accommodate the burgeoning attendance.

God *literally* GAVE them more space.

Mr. Duncan got the first lead on the next miracle. The Sunday school superintendent read in the newspaper about the sale of an estate consisting of a large two-story house and two large garages, one frame and the other steel.

However, 12 contractors and demolition companies moved in on the bidding. What chance would little Bresee Church have?

Whatever happened to the 12 other bidders we'll probably never know, but the estate *donated* the entire package to the church in return for merely removing the three buildings from the premises! More than enough material was salvaged to build the desperately needed Sunday school addition.

By this time, the congregation was ready to march through the Red Sea, stomp around Jericho, and raise the dead. They did raise the dead. Life—everlasting life—was coming to children and adults alike through the

evangelistic fervor, prayers, and witness of this band of believers.

Dozens of boys and girls gave their hearts to Christ in two outstanding vacation Bible schools two consecutive summers, with 90 enrolled in 1969 and 180 in 1970. The parents of some of the children on the bus route began to come and respond to the Lord's voice. A tremendous impact was made by the church in the community through its concern for lower-income families, and especially for its interest in a 60-year-old resident dying of lung cancer. Six weeks before this man passed away, he gave his heart to Christ—another trophy of answered prayer.

But undoubtedly the most significant conversions were those of Doyle and Betty Davis, a young couple who were invited to attend the Christmas program in 1969. After Christmas, Pastor Jones went to Doyle Davis to inquire about his soul.

Mr. Davis confided that years ago he had been a Christian but had turned away from the Lord while in the army. God had been speaking to him, he confessed, through a recent



No task has been too mean for Bresee's energetic Pastor Jones, who has just come in from his bus run with 23 excited youngsters. The elderly lady (?) "wouldn't miss the Sunday school bus for anything!"



Primary children look forward to new classroom space. An enrollment of 25 and only one room has challenged the resourcefulness of their teacher, Glenda Gill.

incident in which he and his wife almost lost their two-year-old daughter. She had swallowed a piece of candy and actually had stopped breathing on the operating table, when suddenly the candy just popped out onto the table, and she lived. This seemed to be God's final nudge. The Sunday following this conversation, Doyle and Betty knelt at the little altar of the miracle church and were saved.

Why had they attended Midwest City Bresee Church in the first place?

"We are related to some of the children that ride the bus," they explained, "and we were watching to see how they liked the church. It is because of those kids that we came here."

Pastor Jones had been doing the bus driving up until this time. Doyle Davis volunteered to take over the job, relieving the pastor of this added burden. What a sequel to the bus miracle—the bus had brought in its own driver!

Looking back upon what God has

been doing, Pastor Jones is quick to praise his congregation for their part.

"The people are behind the growth," he claims. "Week after week this past year, and even now, new people come that I have never met before. The church people just bring them to hear their pastor preach and experience the spiritual atmosphere of their church."

Another key, he says, was the decision of the church board to be a 10 percent church for missions, "whatever the cost." He explains, "Everyone was just conscious that we were going to be a 10 percent church at the end of the year. They made it, and I believe it was that liberal spirit for missions that brought about the increase in amount raised for all purposes for the year to \$11,860." This was twice that of the previous year.

But the people are just as certain that their pastor was the key. One layman describes the tall, dark-haired, pleasant pastor as one who

"is young, energetic, and has a real burden for the work. He has wisdom beyond his years and is easy to work with while holding up a high standard."

"We prayed for a pastor," the words echo. "God gave us a gem." The people consider this the turning point.

And they believe if they keep up—together with the Joneses—there are more surprises in their future.

They have appreciated the way "the district has stood by us in every venture," and when the last district assembly handed them the Outstanding Small Church Achievement Award, it was not a signal to rest upon their laurels.

You win that award only once, but there's another award out there which the church fully expects to capture someday—the Outstanding Large Church.

And you'll never convince them they can't do it.

They have this thing about miracle-working prayer, you know!

MISSIONS HAPPENING

Sixty young people from Decatur (Ill.) First Church made missions come alive through personal involvement over the Christmas holiday. A Christmas tree lot was given to the young people and they set themselves to the task of making money for missions.

Over 2,000 hours were donated by these teens, which resulted in selling 1,500 trees. They made \$2,700 for their tireless efforts. Since the business was closed on Sundays, they paid \$30.00 for a 24-hour watchman.

Minister of Youth Steve Ward directed the missions thrust with a dedicated group of teens. They presented their church with a check of \$1,000 for the purchase of a tent for evangelism in El Salvador. The remaining funds will be used for the following: \$750 toward a bus van for church outreach, and the remainder for purchase of a cross for the front of a home missions church, and the payment of their annual NYPS budget.

The pastor is Rev. Dwight Millikan.—TOM WILSON, reporter.

Left to right: D. P. Millikan, pastor; Steve Ward, minister of youth; Roy Wood, teen council representative; and Mrs. L. S. Oliver, district NWMS president, receiving check for "tent for El Salvador."



THE EASTER OFFERING IS A TWO-WAY STREET

From the General Budget giving of Nazarenes, Trinidad District receives partial support for 14 pastors; emergency assistance for churches and workers when needed; and assistance on the upkeep of buildings, equipment, and other field operations. Thank God for the General Budget Easter Offering! Without it we could not do what we are doing in Trinidad.

But Easter Offering giving is not a one-way affair. Trinidad Nazarenes give in the Easter Offering for world evangelism too. Some of them give at great personal sacrifice.

Consider Grannie Brathwaite—challenged by God to give the \$5.00 she had been saving, little by little, for months in order to go to the doctor. She gave it and trusted God to care for her physical body. Then the greater challenge came—to give \$100 in the Easter Offering. On an income of \$14.00 a month, how could she do it? She made a covenant with God—if He would supply it, she would give it. The money came in, in small amounts from many different sources. Grannie put it away faithfully. Not one penny did she use for her own urgent needs for clothing, food, medicine. Her promise to God came first. And on Easter Sunday she put \$100 in the offering plate.

Like David, she knew the sweetness of saying, "I will not offer to the Lord that which costs me nothing."—MERLIN HUNTER, Trinidad.



EASTER OFFERING

APRIL 11—GOAL \$2,750,000



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READING LAYMEN BUILD AN ALERT, GROWING, EFFECTIVE CHURCH!



Rev. and Mrs. Dwight Greiner, home mission pastors, arrived in Yellowknife, Northwest Territories, last June. This is his first pastorate and his ministry has been very well received. They have a new son, Todd.

The Department of Home Missions erroneously reported Mr. and Mrs. Robert C. Moore as the pastors of this new work. Brother and Sister Moore are outstanding laymen and have been instrumental in beginning two Nazarene churches in the Northwest Territories.

The first was at Fort Smith, which was begun shortly after Mr. Moore accepted employment with the government of Canada. Shortly after Mr. Moore was transferred to Yellowknife, the new work was begun.

**OHIO COUPLE
CELEBRATE
50TH ANNIVERSARY**



Rev. and Mrs. R. M. Banning

Rev. and Mrs. R. M. Banning, Morrow, Ohio, were honored at an afternoon open-house reception on Friday, January 1, celebrating their fiftieth wedding anniversary.

Mr. Banning is a graduate of Olivet Nazarene (Bible) College, Kankakee, Ill. Since his graduation in 1929, he has served the church as pastor and evangelist. He was ordained in 1930 on the Indianapolis District.

A daughter, Mrs. Betty Golden, and husband hosted the celebration for the Bannings. The Lebanon, Ohio, church (where they are members) also assisted in making the occasion meaningful.



The new facilities of the Phoenix Biltmore Church, formerly known as Eastside, were dedicated on December 20. District Superintendent M. L. Mann (Arizona District) brought greetings. Dr. D. I. Vanderpool, general superintendent emeritus, preached the dedication message. The new buildings contain 27,000 square footage of space and are located on a six-acre site. There are parking facilities for 200 cars. The new sanctuary pictured has a seating capacity of 1,000. The sanctuary features a platform 71 feet wide equipped with portable furnishings and providing space for a 100-voice choir. Included in the plans is a special sound-reinforcement system, a fellowship hall with fireplace, a modern kitchen, a chapel for prayer, weddings, and baptisms, and nursery facilities which meet requirements for a day-care center. The church has 460 members and has averaged 385 in Sunday school attendance since relocating. Rev. Crawford T. Vanderpool has pastored the church since 1963.

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NEW MISSIONARY
ORIENTATION

The Department of World Missions sponsored its first "Mini-Prep" orientation on Friday, January 15, at the Nazarene Theological Seminary in Kansas City. Seventeen very excited and highly motivated young adults met for a full day of intensive training.

At the present time the Department of World Missions conducts a two weeks' missionary orientation institute at Olivet Nazarene College, Kankakee, Ill., each year in July. This very important program will continue, but will be strengthened by the previous training of "Mini-Prep" in January.

testimony service, the new missionaries expressed the thrill and challenge of their new assignment. With tears of joy, many shared how they had prayed and worked for this moment and the future of service as



Rev. and Mrs. Willis Zumwalt



Rev. and Mrs. Duane Srader



Mrs. Charles Roberts

Coordinating the Kansas City orientation was Rev. G. Thomas Wilson, director of program promotion for the Department of World Missions. The staff included Dr. Paul Orjala, missions professor at Nazarene Theological Seminary; Rev. Franklin Cook, administrative assistant in the Department of World Missions; Rev. Galen Olsen, financial assistant; and Mrs. Margaret Emmert, travel secretary of the same department.

In preparation for overseas service, the new missionaries listened to sessions on finance, policy, deputation, travel, shots, visas, packing, shipping, departmental services, language study, health, and a home study course of eight missionary textbooks.

The evening session was the highlight of the day. In a spontaneous

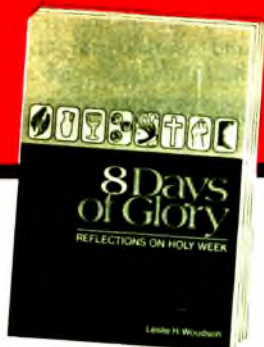
a missionary in the Church of the Nazarene.

The following missionaries under appointment attended the Kansas City briefing: Miss Barbara Cantrell, Republic of South Africa; Rev. and Mrs. Hugh Friberg, Mozambique; Rev. and Mrs. Roger Gastineau, Central Africa; Miss Brenda Gould, Haiti; Mr. and Mrs. David Heaps, Swaziland; Mr. and Mrs. Phil Hopkins, El Salvador; Rev. Earl Morgan, Israel; Rev. and Mrs. Charles Roberts, Chile; Rev. and Mrs. Duane Srader, Cape Verde; Miss Mary Lou Tieman, New Guinea; Miss Christine Tarrant, general appointment; Miss Charlotte Wuster, Philippine Islands; and Mr. and Mrs. Willis Zumwalt, Taiwan.—*Department of World Missions.*

Dr. Paul Orjala leads missionary panel



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CHURCH TO ENTER FOUR NEW WORLD AREAS

The General Board approved the recommendations of the Department of World Missions to expand into four new world areas. These are Singapore, Indonesia, Bahamas, and Ecuador.

Rev. and Mrs. George Rench have been transferred from Taiwan to Singapore/Indonesia. They have served in Taiwan since 1959 and have an excellent command of Chinese, a predominant language of the south-east Asia area.

Already several important initial contacts have been made in Singapore. The plan will be for Renches to establish residence there, and then lay preliminary groundwork for the move into Indonesia.

Some Indonesian graduates of the European Nazarene Bible College have expressed interest in helping in the new work.

Dr. Orville W. Jenkins, general superintendent, and Dr. Everett S. Phillips, executive secretary of the Department of World Missions, will



Mr. Bench



Mrs. Rench

be visiting Indonesia and Singapore in March for further investigations.

Rev. and Mrs. Gene Smith have been transferred from Haiti to the Bahamas. There is a large contingent of Haitians living in the Bahamas. Rev. Pierre Massilon, Nazarene elder from Haiti, is already working in the islands. Dr. Edward Lawlor, general superintendent, visited the area in 1970.



Mr. Smith

Ecuador has, for many years, known the name "Nazarene" through "La Hora Nazarena," the Spanish broadcast. The beginning work will likely be headed by Rev. and Mrs. Alfred Swain, who are presently assigned to Peru.



Mrs. Swain



Mr. Swain

All four areas which the church plans to enter are subject to government permissions, and satisfaction of legal requirements. Above all, these advances are subject to the sincere prayers of all.—FRANKLIN COOK, reporter.



Pictured is a group of registered, certified, and qualified teachers from the Washington (D.C.) Melwood Church. From left to right, front row: Mrs. Faith Kern, Miss Helen Bates, Mrs. Doris Welch; second row: Mrs. Ethel Limerick, Mrs. Joy Butsko, Mrs. Caroline Anson, Mrs. Christine Bowers, Mrs. Theodora Taylor; back row: Jim Taylor, Roy Taylor, Jon Campbell, Vito J. Marzullo, and Clifford Hersey.

The church school board of the church voted to encourage all teachers to become registered teachers as a minimum requirement by April, 1971. The goal was expected to be reached. Some of the group are already serving the Sunday school as registered administrators.

MOVING MINISTERS

Ralph Perry from Media, Pa., to Bethlehem, Pa.
 Joe Sutherland from Woodbridge, Va., to Fredericksburg, Va.

Jack L. Thomson from Oklahoma City Britton to Boulder (Col.) First.

MOVING MISSIONARIES

Rev. and Mrs. Merrill Bennett, 835, Minami 16 Jo, Nishi 12 Chome, Sapporo 060, Japan.

Rev. and Mrs. Kenneth Crow, P.O. Box 37, Unified, Transvaal, Republic of South Africa.

Miss Jean Darling, NCC School, Chikhli, Buldana District, Maharashtra, India.

Rev. and Mrs. Frank Howie, 84 Lee Street, Hull, E. Yorkshire, England.



"Showers of Blessing"
 PROGRAM SCHEDULE

Dr. William Fisher

March 7—"A Young Man on His Way"
 March 14—"Bits of Evangelism" Are Not Enough!"

PRO & CON

Con: Beer in Barracks

Recent action permitting beer to be served with meals and available in the barracks for American GI's sounds an alarm and turns on large, flashing warning lights in my mind! Our law enforcement officers and courts are overworked at the present with problems directly related to the abuse of drugs in this country.

While we are spending millions of dollars trying to control the flow of marijuana, LSD, and other drugs, we glamorize—through full-color advertisements in magazines and newspapers, and with fascinating advertisements on television and catchy jingles on radio—the delightful encounter one should have with the most abused drug in America—ethyl alcohol. . . .

It is no wonder the youth of today are rebelling as they are. They see

so much inconsistency among their leaders, it makes them sick. The government is crying loud and long, and spending the taxpayers' millions trying to curtail the illegal use of the drugs our youth are using, while they refuse to recognize our biggest problem—beverage alcohol!

It is a fact that a 12-ounce can of beer is equal in alcoholic content to: a wineglass filled with natural wine,

- an average cocktail,
- an average highball,
- a jigger of 67 proof whiskey,
- an average martini,
- a shot of 100 proof whiskey.

Medical literature classifies ethyl alcohol as "a habit-forming and addiction-producing narcotic." World health organizations list it in the same category as codeine, morphine, cocaine, opium, heroin, and all other addicting narcotics.

We must recognize the relationship beer has to other alcoholic beverages and their classification and relation to the drugs that our government is spending millions to control. . . .

To treat beer as a soft drink is stupidity of the greatest degree. . . .

—N. RENE COLAW
Oklahoma

VITAL STATISTICS

DEATHS

BILL PROCTOR, 64, died Jan. 4 in Boulder, Colo. Funeral services were conducted by M. B. Winkle. Surviving are his wife, Mildred, two brothers, and two sisters.

MRS. GENESTA J. BEYER, 89, died Dec. 25 in Pearl River, La. Funeral services were conducted by Rev. Billy Jordan. Interment was in New Orleans. She is survived by four sons, Rev. Henry T., Rev. T. L., William, and Joseph; six daughters, Mrs. J. L. Johnston, Mrs. R. Peralta, Mrs. S. Geraci, Mrs. P. J. Duggan, Mrs. A. Cevera, and Mrs. T. Rosengartner; 46 grandchildren; 48 great-grandchildren; and 14 great-great-grandchildren.

MRS. GRACE HOIFELDT died Jan. 2 in Twin Falls, Idaho. Interment was in Missouri Valley, Ia. Survivors include a son, Thorvald; a daughter, Rev. Ruby Franklin; and a sister.

ALBERTA McREYNOLDS, 58, died Dec. 14 in Topeka, Kans. Funeral services were conducted by Rev. Phillip Riley and Rev. Wayne Newlin. She is survived by her husband, Elmer; two daughters, Mrs. Vesta Moore and Mrs. Gladys McDowell; and five grandchildren.

MRS. NITA KELLY, 74, died Oct. 26 in San Jose, Calif. Funeral services were conducted by Rev. Vernon L. Wilcox. She is survived by a son, James, Jr.; two daughters, Mrs. Kathleen Cruzic and Miss Kathryn; five grandchildren; and nine great-grandchildren.

REV. ROBERT VICTOR LAYMAN, 70, died Dec. 12 in Chicago. He was pastor of Midwest and Central Churches of the Nazarene in Chicago at the time of his death. Surviving are his wife, Esther; three sons, Robert, Jr., Richard F., and Paul D.; 11 grandchildren; one great-grandchild; and a sister.

REV. E. J. STACKHOUSE, 78, died Oct. 10, 1970, in East Palestine, Ohio. Funeral services were conducted by Revs. W. Ray Duncan, Jimmy Rodgers, and William Greenwood. Surviving are his wife, Bertha; and one daughter, Ellen.

EDWIN M. O'BANNON, 90, died Nov. 17, 1970, in La Belle, Fla. Funeral services were conducted by Rev. John V. Frederick. Surviving is one daughter, Mary Wilder.

WILLIAM JONAH GIBBS, 89, died Jan. 15 in Houston. Funeral services were conducted by Rev. Billy Ferguson. Survivors include three sons, Joe, Omar, and Jack; six daughters, Mrs. Grace Carpenter, Mrs. A. B. Boyte, Mrs. B. W. Leisy, Mrs. Edith Fowler, Mrs. W. R. McClary, and Mrs. Bob Schwin; 34 grandchildren; 29 great-grandchildren; one great-great-grandchild; three sisters; and two brothers.

MRS. EMELINE SMALL ROBINSON, 81, died Dec. 28 in Portland, Me. Funeral services were conducted by Revs. John Cayton, Jr., H. B. War, J. P. Ludlam, and E. Baton. She is survived by her husband, Purdy E.; a daughter, Mrs. Mae Glassford; four grandchildren; seven great-grandchildren; and one sister.

CLARENCE C. MATTHEWS, 77, died Jan. 15 at El Reno, Okla. Funeral services were conducted by Rev. Troy Martin and Rev. J. L. Emmert. He is survived by his wife, Myrtle; one son, Cecil; three daughters, Mrs. Lola Schweikart, Mrs. Della Blasik, and Mrs. Bonnie Wilds; and six grandchildren.

S. B. MURRAY, 82, died Jan. 13 in Oklahoma City. Funeral services were conducted by Rev. Jack Woolman and Rev. Robert Swanson. Surviving are four sons, Oren D., Lloyd E., Ray E., and E. Wayne; two daughters, Eunice Stein and Ruth Webster; 13 grandchildren; and 11 great-grandchildren.

H. H. BLACK, 74, died Dec. 15 in Bethany, Okla. Funeral services were conducted by Revs. Ponder Gilliland, A. L. Taylor, and L. Flinger. He is survived by his wife, Eunice; two sons, Chaplain G. Wayne and Delbert E.; two daughters, Mrs. Gene (Edna Maude) Watson and Mrs. Carl (Lula Mae) Holmes; 11 grandchildren; five great-grandchildren; four sisters; and two brothers.

MRS. OVA ELLEN McCLAIN, 76, died Jan. 1 in Cookeville, Tenn. She was a consecrated deaconess on the East Tennessee District. Funeral serv-

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ices were conducted by Rev. E. Campbell and Rev. C. Lewis. She is survived by her husband, Robert A.; five daughters, Mrs. Julia Stephenson, Mrs. Ethel Mahler, Mrs. Gertrude Wood, Mrs. Clara Clemons, Mrs. Sarah Sumner; three sons, L. R., A. P., and Robert A., Jr.; 26 grandchildren; five great-grandchildren; and one sister.

HAZEL EDITH MATTHEWS, 56, died Jan. 17 in Monterey, Tenn. Funeral services were conducted by Rev. E. Campbell. She is survived by three brothers and three sisters.

PAUL D. DOUGLAS, 51, died Jan. 7 due to an accident at Columbus, Ohio. He is survived by his wife, Velma; and three sons, Arthur, Greg, and David.

HARVEY D. GADBOW, 83, died Oct. 11, 1970, at Fergus Falls, Minn. Funeral services were conducted by Rev. Samuel McKay. Surviving are his wife, Minnie; a son, Rev. C. D.; two daughters, Mrs. F. E. Ellis and Mrs. Donald Boehm; eight grandchildren; and 12 great-grandchildren.

SYLVESTER A. STRIMPLE, 87, died Jan. 8 at Amarillo, Tex. Funeral services were conducted by Rev. Clyde C. Dawson. He is survived by his wife, Cora; three sons, Virgil, Wayne, and Dwight; three daughters, Jewel, Lila, and Mrs. Estella Charlton; six grandchildren; three great-grandchildren; and one brother.

WILLIAM T. "BILL" DUKE, 75, died Jan. 12 at Amarillo, Tex. Funeral services were conducted by Rev. C. C. Dawson and Rev. M. C. Jeffries. Among survivors are his wife, Irene; five daughters, Mrs. E. O. Price, Mrs. Bill Rawlings, Mrs. W. E. McCleskey, Mrs. Jeanetta Wiegman, and Mrs. Bill Benton; one son, Rev. D. M.; one stepson, Charles Sloan; one stepdaughter, Mary Sloan; 21 grandchildren; 13 great-grandchildren; two brothers; and two sisters.

BIRTHS

—to Sgt. Tom and Nancy (Kassik) McClelland, Deddo, Guam, a girl, Grace Anne, Dec. 30.

—to Carlton and Wanda (Dawson) Wood, Amarillo, Tex., a girl, Ellen Jane, Dec. 1.

—to Rev. Paul and Sharon (Eylander) Williams, Eldon, Mo., a boy, Daniel Alan, Nov. 9.

—to Robert and Wilma Lee (Terry) Edwards, Abington, Mass., a boy, David, Nov. 16.

—to Rev. and Mrs. James Johnson, Miami, Fla., a girl, Heather Joy, Jan. 6.

—to Rev. Lawrence R. and Kathy (Ellis) Bottemiller, McCall, Idaho, a boy, Lane Ellis, Jan. 13.

—to Rev. John S. and Elaine (Waltz) Hooper, Bethany, Okla., a girl, Jenise Marie, Dec. 21.

—to Jim and Joan Phillips, Farmington, Mich., a girl, Julie Renee, Jan. 19.

—to Dr. Don and Roberta (Nord) Ogburn, Nevada, Mo., a boy, Kendall Wayne, Jan. 12.

—to Larry and Sedelia (Wilkinson) Niemann, San Jose, Calif., a girl, Amber Dawn, Dec. 18.

—to Rev. and Mrs. Paul Merryman, Lebanon, Ind., a girl, Kandace May, Jan. 1.

—to Earl E. and Judith (Howard) Duey, Bethany, Okla., a girl, Richelle Elaine, Dec. 12.

—to C. Edward and Peggy (Graham) Whited, Wichita, Kans., a boy, Garon Edward, Nov. 12.

—to Rev. Garry and Eleanor (Aubrey) Wright, Leavenworth, Kans., a girl, Davonne Elizabeth, Jan. 8.

—to Darrell and Judy (Calhoun) Geist, Bethany, Okla., a girl, Konnie Darlene, Dec. 17.

MARRIAGE

Sonia Jordan, Pearl River, La., and Vernon Clardy, Malvern, Ark., in Pearl River, La., Jan. 9.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City 64131. George Coulter, Chairman; Samuel Young, Vice-chairman; Edward Lawlor, Secretary; Orville W. Jenkins, V. H. Lewis, Eugene L. Stowe.

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NEWS OF RELIGION

HOPE IS THE MISSING CURE. A group of British scientists discussed not long ago what kind of world we will have by the year A.D. 2000. All but one of the panel on a TV forum predicted: "The world won't be here."

What is the opinion of sophisticated secular men and women in America concerning the condition of the world at the turn of the millennium? Rev. Brubaker of St. Petersburg, Fla., has collected the following statements from notables in his booklet, *2000 A.D.*:

Erich Fromm, noted psychoanalyst: "I foresee two possibilities: The survivors of a thermonuclear war will have organized a world dictatorship, or a renaissance of united humanity will have begun."

Marquis Childs, Washington columnist: "I hope that in a system of controlled disarmament with widespread inspection, the terrible threat of nuclear annihilation will have been removed . . ."

William Saroyan, author: "In the future, I cannot see how anything at all concerning man in this earth can change for the better!"

Clare Boothe Luce, former ambassador to Italy: "If long-range preventive measures are not taken soon to deal with the population explosion, by the end of this century men will literally be squashing one another to death in the fearsome scramble for land, shelter, water, and food."

David Ben Gurion, aging ex-prime minister of Israel: "All armies will be abolished and there will be no more wars . . ." Jerusalem, he says, will be the Supreme Court of mankind to settle controversies among the federated continents.

In his summary of these predictions, Author Brubaker points out that the Scriptures forecast a United States of Europe in both a political as well as a religious federation. "Already six nations have agreed to form an economic community known as the 'Common Market' with a view to political union. The Bible seems to indicate that when 10 nations, presided over by one called anti-Christ, is in evidence, the time of the Gentiles is at an end and Christ's kingdom is verily at hand."

Only one prediction is totally accurate for 2000 or any other year: God is working out His purpose.—NBR

"NEW YORK TIMES" REPORTER URGES RETURN TO BIBLE. McCandlish Phillips, a reporter on the staff of the *New York Times*, calls for a national return to the Bible as the Word of God.

In his book, *The Bible, the Supernatural, and the Jews (World)*, the evangelical newsman warns that a continued drift from biblical standards will ultimately make the nation ripe for dictatorship.

"The present tragedy of America is that it has long left the truths of the scriptural faith on which many of its founders stood, and to which a majority of the people at least gave assent," Phillips says.

SAN DIEGO CENTER HOPES TO STOP DRUG MISUSE. A few steps from the sand at Pacific Beach, the first in an international chain of ministries is being established to help end the misuse of drug activity.

Youth Action Center, sponsored by San Diego-based World Evangelism, ultimately will have 100 volunteers working in various ways to save the drug-hooked from themselves, according to Director Don Musgraves.

Musgraves, a former drug addict himself, developed the drug prevention program of Anaheim (Calif.) Christian Center and is credited with an unusually high 45 percent permanent cure rate for all drug-afflicted persons who sought aid there.

Youth Action Centers are planned by World Evangelism in Los Angeles, Miami, New York, and London, England.



the answer corner

Conducted by W. T. Purkiser, Editor

When a saved and sanctified person commits a sin, is it necessary for him to start over again and be converted and sanctified?

There are two schools of thought on this subject, and in part the difference between them depends on the nature and circumstances of the sin involved.

The older holiness writers—and by this I mean such people as S. A. Keen, G. D. Watson, Daniel Steele, M. L. Haney, Hannah Whittall Smith, Thomas Cook, and Beverly Carradine—almost to the person said that a sanctified Christian involved in an unpremeditated act of sin could be immediately forgiven and completely restored by confessing that sin and receiving forgiveness through our divine Advocate with the Father (I John 2:1-2).

Some who came along later—suffering a bit, perhaps, from “hardening of the categories”—have been quite vehement in the claim that a single act of sin, under any circumstances, plunges the sanctified soul into complete depravity and necessitates a definite two-stage restoration involving forgiveness followed later by entire sanctification.

I believe the older writers were correct. From the context in I John 1:6-10—one of the finest expressions of cleansing from all sin and all unrighteousness in the New Testament—I believe the “man” of I John 2:1-2 includes the sanctified man: “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”

Failure to hold this truth in mind results in one of two extremes.

Either the Christian trapped into sin goes into despair and throws over his entire covenant with Christ;

Or, more commonly but even worse, he covers his sin, rationalizes, excuses, or denies it, and thereby drives it into his subconscious, where it festers and poisons the soul and comes out in legalism, rigidity, and a critical, judgmental, and suspicious attitude toward everybody and everything.

None of this is to excuse sin or treat it lightly. It ought never to happen in the sanctified life. But if it does, it must be dealt with honestly and forthrightly.

We have been much less open and clear about this whole matter than our fathers, and much to our detriment, I fear.

In fairness to the other side of the question, may I say that there is a premeditated sin, calculated and presumptuous, which is itself an indi-

cation of a backslidden heart that has long since lost its real hold on God.

A person so involved, however, had long since lost the sanctifying fullness of the Spirit. When he comes back, he comes as a rebel to be forgiven and restored. He then must make his consecration anew and receive anew the fullness of the blessing of the gospel of Christ.

Even then, there need be no more than a moment of time between the renewed sense of forgiveness and the cleansing touch. Without obscuring some real differences between piety in the Old Testament and the New, this is just exactly what happened in David's restoration after his sin with Bathsheba, as recorded in Psalms 51.

Here, with but a moment between, are prayers both for forgiveness for transgressions and specified acts of sin (vv. 1-4) and the plea, “Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. . . . Create in me a clean heart, O God; and renew a right spirit within me” (vv. 7-10).

Where can I find the “Protevangelium of St. James”?

You can find it in Volume 1 of *New Testament Apocrypha*, with a commentary on it by Edgar Hennecke. It was published in an English translation in 1963.

Volume 1 of *New Testament Apocrypha* contains a number of the apocryphal Gospels. Volume 2 is devoted to a number of apocryphal books of Acts.

Actually, the books are rather expensive, and the “Protevangelium” is only 12 pages long. You can order them through the Nazarene Publishing House at \$7.50 for Volume 1 and \$10.00 for Volume 2.

But if you just want the “Protevangelium,” the Nazarene Seminary Library will provide you with a photocopy at 10c per page. Write to Librarian Robert Crabtree, Nazarene Theological Seminary, 1700 E. Meyer Blvd., Kansas City, Mo. 64131.

The *Old Testament Apocrypha* is much more clearly defined and much less extensive than the apocryphal books of the New Testament. The *New Testament Apocrypha* consists of a series of ancient writings, originating at a very early date, but all falling outside the recognized canon of New Testament writings.

They are not inspired, but are interesting and helpful writings that give some additional insight into the life and thought of the early Christian Church.



Pictured from left to right are Dave Anderson, Sue Johnson, Mary Latham, Dan Etvlain, and Bob Minor. The group was leaving the General Board Building on February 1 to attend the Calvin Annual Film Workshop. Four of the five are staff members of NAVCO. The workshop allowed the staff members to study better methods of communicating the gospel through the use of film.

OF PEOPLE AND PLACES

CHICAGO AUSTIN CHURCH will celebrate its fiftieth anniversary on the weekend of May 1 and 2. The church has remained at the same location at 5500 West Race, Chicago, through its 50-year history. Former members and friends of the church will be welcomed by Pastor M. R. Korody during the celebration.

EVANGELIST C. NEAL HUTCHINSON conducted three preaching missions in Panama. He left Philadelphia on January 25 and returned to the States on February 23.

The scheduled tour included a mission to the Ailigandi Island of the San Blas Chain for the San Blas Indians. He visited Rev. Peter D. Miller on the island, who is completing a translation of the New Testament for his people.

REV. RICHARD A. FRANK, pastor of the Jackson (Calif.) Mother Lode Church, has been named president of the newly formed Amador Ministerial Association. Prior to the formation of the Amador Ministerial Association, only one ministerial association existed between two counties.

For three years, Pastor Frank served as teen director of the combined organization. A Free Methodist pastor, Rev. M. L. Reed, of Lone, Calif., has been elected vice-president of the newly formed group.

PVT. DANIEL E. BUTZ, a 23-year-old Air Defense artilleryman from Bath, Pa., received top honors in a missile controllers' course. The honor was announced during graduation ceremonies held at the Control Systems Division, Missile Electronics and Control Systems Department, Fort Bliss, Tex.

NAZARENE SGT. KILLED IN VIETNAM

Sgt. Jerry T. Hickey, 24, was killed in Vietnam on January 10 when a grenade accidentally detonated. He was stationed at Bien Hoa, South Vietnam.

Funeral services were conducted January 17 in the Cookeville, Tenn., church, where Jerry held his membership. Pastor J. C. Summerlin officiated in the service and was assisted by Rev. Khurman Cox of the Rockwood, Tenn., church. Appropriate military honors were given at the graveside service at Crest Lawn Memorial Cemetery in Cookeville.

Sgt. Hickey is survived by his wife, Dianne; his parents, Mr. and Mrs. Thomas Hickey, of Rockwood, Tenn.; two brothers—Paul and Michael; and two sisters—Mrs. Wilma Faye Smith and Mrs. Sadie Gallion.

Mr. Butz is a native of Bath, Pa., and is a graduate of Eastern Nazarene College at Quincy, Mass.

The class in which Private Butz attained special recognition attained the second highest average of 96.93. Four of the members graduated with averages of more than 98 percent. Butz exhibited skill which led to a perfect score on the Fire Distributions Systems Controllers course, 16K20. He is the first student to attain a perfect score on the examination.

THE TEHACHAPI, CALIF., CHURCH has recently purchased a Conn organ. Pastor Jerry Higdon reports that the new instrument has made a vital contribution to the worship services.

Among the talented musicians contributing to the music ministry of his church are Mrs. Lenore White, a new member received on profession of faith; Mrs. Jo Ann Hanna, who recently transferred into membership; and Miss Cheryl Gary.

MR. AND MRS. CLARENCE S. FLICK, of Butler, Pa., celebrated their fiftieth wedding anniversary at a dinner party hosted by their daughters and their husbands. The celebration took place at Morgan's Garden Gate Restaurant in Butler.

The Flicks have two daughters: Mrs. Grant (Madaline) Walborn, of Punxsutawney, Pa.; and Mrs. Arthur (Lois) Woodward, of Quincy, Mass. They have five grandchildren and one great-grandson. The honored couple are active members of the Butler (Pa.) church.



Pictured is the primary class of the Chattanooga (Tenn.) Calvary Church. Under the leadership of their teacher, Mrs. Grace Hill, they raised \$278.40 for the Thanksgiving offering. This did not include personal giving by the teacher. The class is at work for the April 11 Easter offering. The total Thanksgiving offering for Calvary Church was \$1,345. Willard C. Johnson is pastor.

FRANCO SELECTED SENIOR EDITOR



Mr. Franco

The Latin Publications Division of the Department of World Missions recently announced changes in its editorial personnel. Rev. Sergio Franco has been selected senior editor in charge of books and other related materials. In his new capacity, Mr. Franco will coordinate the work of the other editors of current periodicals and will prepare for and supervise publication of all books printed in the Spanish language.

Mr. Franco was born in Mexico. Having graduated from Pasadena College, Pasadena, Calif., and Nazarene Theological Seminary, Kansas City, he later earned an M.A. in Spanish literature from the University of Missouri. Franco is presently completing work toward a Ph.D. from the University of Missouri.

Mr. Franco makes his home in Kansas City. He is married and has four children.

Five excellent representatives and over 200 bookstore outlets throughout Latin America serve in the distribution of Spanish materials. ■

LATIN FILM DOCUMENTARY

Of the 87,000 Nazarenes in world missions areas about 29,000 are Latin Americans and speak Spanish. A new color documentary film is intended to tell of the Nazarene gospel work among the Latin Americans. The film is for showing in Nazarene churches in the United States and Canada. Elden Rawlings, who wrote the script, named the film, "A Cup of Warm Ink."—N.I.S. ■

Dr. E. S. Phillips from the World Missions office has informed us that the names of Rev. and Mrs. Denny Owens were inadvertently included in a recently published list of missionaries whose contract had terminated. The Owens are still under appointment and will be returning to the Philippines this coming summer. ■

NEW DEGREE DESIGNATIONS

The Nazarene General Board has approved the conferring of Associate of Arts degree (A.A.) by the Nazarene Bible College at Colorado Springs, starting with the commencement in May, 1971.

Trustees of the Nazarene Theological Seminary in Kansas City approved a change of the Bachelor of Divinity degree to a Master of Divinity starting in May, 1971. The plan will be retroactive to graduates, starting in 1965.—N.I.S. ■

SUPERINTENDENT TO VISIT EUROPEAN WORK



Dr. Young

Dr. and Mrs. Samuel Young will depart from Chicago (O'Hare Airport) on Monday evening, March 8, to visit the work on the European continent and hold district assemblies there. They plan to visit Copenhagen, Denmark; Haarlem, Holland; Frankfurt, West Germany; and Schaffhausen, Switzerland, where our European Bible College is located.

On this same trip they will hold the Italian district assembly and then will journey to the Holy Land, where they will visit the work under the jurisdiction and service of Rev. Alexander Wachtel and Rev. Berge Najarian.

Dr. Young also expressed the hope of stopping off at the Emerald Isle for a few days on the return trip. They expect to reach Kansas City on April 3. ■

NEW SEMINARY DEAN

Dr. Willard Taylor will succeed Dr. Mendell Taylor as dean of the Nazarene Theological Seminary in Kansas City, July 1. Dr. Mendell Taylor has been dean since 1952 and was registrar seven years, starting in 1945. He has resigned to devote more time to preaching and writing but he will continue as professor of church history. Dr. Willard Taylor



Willard Taylor

is professor of theology and former president of Canadian Nazarene College.—N.I.S. ■

JENKINS LEAVES FOR FAR EAST



Dr. Jenkins

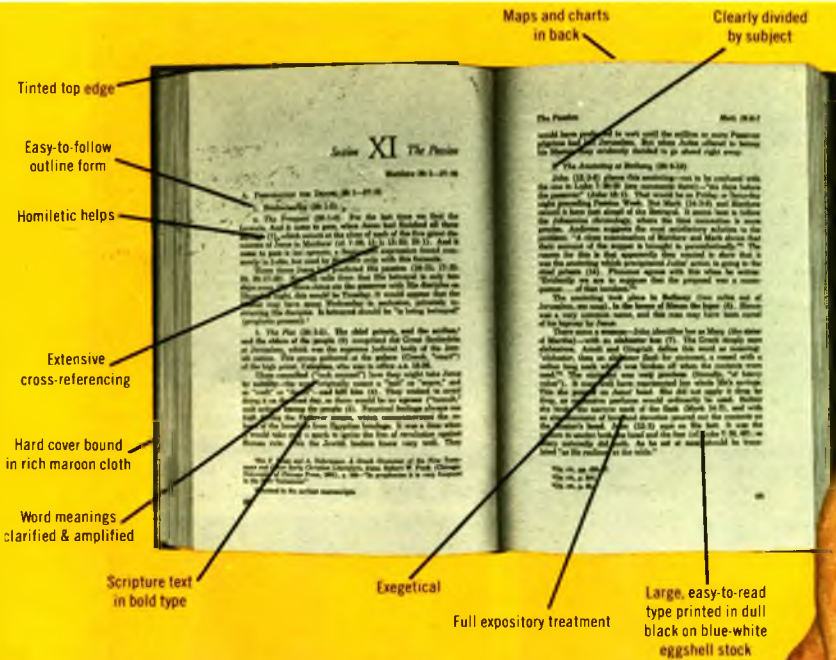


Dr. Phillips

Dr. Orville W. Jenkins will leave the States on March 4 for an overseas assignment to areas of the Far East. He will be accompanied by Dr. E. S. Phillips, executive secretary of the Department of World Missions.

Dr. Jenkins and Dr. Phillips will visit the work of the Church of the Nazarene in Taiwan, Philippines, Okinawa, Japan, and Korea. They will also stop in Singapore and Indonesia with hopes of opening work for the church. Their expected date of return to the States is April 1. ■

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